

M 2298

Thursday, September 13, 1973

Barn Lunch

MR. NYLAND: Well, I'm late already and these lunches shouldn't last longer than about an hour, shouldn't they? Did the construction company meet?

_____ : Yes, Mr. Nyland.

MR. NYLAND: Yah? All right. So is there anything left--left over from last night that we can warm up today? You know sometimes that kind of a second helping may be--may be better because you have had a chance to let it simmer. So what--what kind of questions are there and what can we talk about? I'd much rather link up what I have to say with a question because then there is a little bit of a relationship, but if you don't have questions or so, I will - of course, I will start talking.

Elaine Knight: Mr. Nyland?

MR. NYLAND: Yah?

Elaine: Something that came up for me last night and it just has strictly to do with the meeting and not - may - maybe it goes farther but that's all I could think of now...

MR. NYLAND: It has to do with the meeting?

Elaine: It's the whole question of asking and answering questions in the framework of one of these large meetings that came up

near the end - in relation to - I don't know the last man - Ron - Ron's question - where several people took exception to subject matter and other people wanted to defend it and it brought up for me what - what in those large meetings - you know - should we stick to. Should we stick, as Mike was talking about, to strictly questions of how do we work and how can we work and to help each other to work better, or...

MR. NYLAND: But didn't--didn't Robert say that it was a good place for a fight - right, Robert? You said that?

Robert Burnett: Yes.

MR. NYLAND: Yes. Well do you agree with that?

Elaine: Not especially.

MR. NYLAND: No -

Elaine: I mean - I can...

MR. NYLAND: Well, that may be -

Elaine: I think it's a good place - I think it's a good place maybe for a disagreement or--or a difference of opinions...

MR. NYLAND: Yah - (laughter) just a difference of opinion - all in good nature. Don't you think it's interesting to have an exchange of ideas?

Elaine: Yes, I do.

MR. NYLAND: Or interpretation even or - regarding memory - that one remembers certain things in a certain way or interpretation of any kind. I think it is quite right you have it, provided it does not go into the realm of fighting as Ron said. That was, I think, was the wrong word. But in general to disagree I think is useful, if one can come to a conclusion. At the same time any kind of a question is really open to an answer from

anybody and you cannot regulate the answers because the question is heard by certain people and they take it in and it is dependent on their own experience and whatever they happen to know, how their answer would be so you are liable to have different kind of answers anyhow to any kind of question. I think it is useful provided that it is carried on on the right level. And I think that applies in general to answering certain questions or statements. But I think it's necessary when one has a large or a small group - it doesn't matter that much because immediately there is a relationship between the person who asks and the person who answers. What is necessary on the part of the person who wishes to answer is first to indicate that he understands the question. So there should be an acknowledgement, sometimes a repetition of what has been said, so that then the person who is being answered actually will listen because he knows that his particular statement has been understood. That I think didn't happen last night. I think it was necessary for Mike to relate first to Ron in saying what he actually believed Ron said and then say what Mike believed in. Then it would have been much easier.

But in general, do you object? Can you make a statement? Do you have to fight about it?

Elaine: No - I--I part of it was that I had wanted to talk about one or two of the questions that were asked last night and I found myself hesitating because I wasn't sure that it - the way I would answer would be right, for instance.

MR. NYLAND: Do you feel stronger now?

Elaine: Well, I feel like I've gotten my thoughts together,

much better on--on certain things. For instance, I was thinking about Kathy's question - this morning - and...

MR. NYLAND: Yah - will we talk about that question?

Elaine: Yes, beg your pardon.

MR. NYLAND: Will we talk about that?

Elaine: Well, because it brings up something for me -

MR. NYLAND: Is Kathy here?

Kathy Heim: Here, Mr. Nyland.

MR. NYLAND: Yah, you're here. All right then. You can say if she repeats what you said in the right way. Yah?

Elaine: I--I felt when I thought about Kathy's question last night that for me I get into those kind of muddles only when I concentrate on results, and that when I concentrate on Work, when I feel that Work is my job and results almost are my reward, that I don't get in those tangles because my emphasis is just that it's my job to Work on myself and to make Work attempts and that the results almost aren't up to me. I can't demand results. It would be nice to have them and when they come I'm very grateful for them and I hope that they can accumulate in me and--and help me to develop. But that was all I basically had that I wanted to say to her and the other thing that I wanted to say...

MR. NYLAND: Now wait a minute. Let's stick with this one, huh? Because that kind of a statement would have produced a fight on the part of Robert.

Elaine: Where is he? (laughter)

MR. NYLAND: (Inaudible) You remember? Robert made a statement to Kathy, you have to have results. He even said it doesn't

matter if they are not - he didn't use the word - objective - (unintelligible) - impartial - whatever it may have been . But there should be results. And Kathy was worried about not having results. So when you talk about not wishing a result...

Elaine: No, that's not what I said. I said I have to Work. I have--I have to Work and I have to make Work attempts...

MR. NYLAND: Yah, but then you say you don't look for results?

Elaine: ... and the results will have to come out of that, and not Working in order to get a result.

MR. NYLAND: Yah, but a question now came up - if there were results could you describe them? Not that you want the results to interfere with your wish. But that's a different question, isn't it?

Elaine: Sometimes I can describe it - if it's been something that's -

MR. NYLAND: No, let's ask a sim-simple question. Do you get results from Work?

Elaine: Yes.

MR. NYLAND: Well, you see that was the whole point for her. She didn't get any. Did you, Kathy?

Kathy: That--that was what I--that was what I wanted. I wanted confirmation from people in the group of the fact that--that through Working on myself that there was some indication from other people in this group that they have had results, that they have achieved something that they wanted and that there was a relationship between this objective knowledge that they were getting and their own ordinary life the way they live it...

MR. NYLAND: Yah, you wanted to find out from them if they did

get results as compared to yourself who didn't get results.

Kathy: Yes.

MR. NYLAND: Wasn't that it? That was the whole problem. Now, there is Elaine...

Elaine: The emphasis was - with Kathy was looking for results and not - at least at this point in her life in Work - Working, just finding out how to Work and what she should do and--and then trying to put it to practice and then the results come.

MR. NYLAND: Yah, now - are you now answering her? Are you now answering her?

Elaine: No. I--I suppose I'm talking about my own experience.

MR. NYLAND: That may be, but at the same time she has restated her question. She wanted to know from the group were results obtainable and if so, what kind, so that for her own experience she could compare it - the reason perhaps why she didn't have results or whatever it was that she was looking for and didn't get. So now you are in the category of having results even if you don't want the results to influence your attempt for Work. You have results. What kind of results do you have - in order to satisfy her question - if you can say that.

Elaine: Well, they - I would say, Kathy, that they fall into different categories at different times. Sometimes - for me - it's a purely emotional result in that there is suddenly something for a moment - that is just there - that just completely is aware of me - is present to me - it's just - I would say that if I want to put it in ordinary life terms, it's just a sudden heightening of the life inside me and it's a -

MR. NYLAND: Okay, Kathy? That is one result. Who else has

different kind of results? Who would like to mention? How can you help Kathy because she wants to be satisfied that the results exist and that they exist in the group and that some people in the group can mention what they are. Robert? - because you said there always have to be results so you can answer that.

Robert: Yes, I think there's always a result of some kind of impression of myself and that a result can have in it some--some real sense of something else observing myself, and that result varies in relation to say, impartiality, or some quality of that kind, but there is a very definite registration and the result is there. I don't think it's the registration or noticing that my life is there - it's a more tangible registration in relation to my own manifestations, my own activities and, I think...

MR. NYLAND: Would the result stop at the registration? Would you even call that a result? Is the registration of the fact of your existence, without anything further, would you call that a result?

Robert: Yes, I would.

MR. NYLAND: Kathy, can you agree with that?

Kathy: As a result? Yes, I--I can agree with that.

MR. NYLAND: Yah, can you, when you make attempts for observing yourself, get that kind of a result, as Robert describes it?

Kathy: Yes, I can get that kind of a result but this--this is what's confusing me, is that--is that - I--I listen to people talk in these meetings and it seems like people are talking about something that I have not yet experienced. I have a certain idea about what results are and, from the way both

Elaine and Robert have talked, those are the kind of results that I do get, but I also have an idea that there is a result that I'm not getting that is implied in what everybody is saying and nobody's talking about it.

MR. NYLAND: Good, why don't some people talk about it? Go ahead, because we are now at the point of registration, also we are at the point of Elaine, where there is a certain state as a result but what else can there be as a further result that Kathy is looking for or that apparently people have talked about in her presence?

Bruce Arcieri: Mr. Nyland?

MR. NYLAND: Yah.

Bruce: It's Bruce.

MR. NYLAND: Yes, Bruce.

Bruce: I don't know how absolutely accurate this is, but there's a division that I feel between the activity of Working on oneself and I don't know, the word result can get used twice in here (unintelligible). I would say like there's a finding that I have in terms of how more or less successful my attempt at Work can be, and that's one kind of result. And there's another thing in terms of more like a level of being of myself, and that can go up and down, like there's periods of time where I'm basically more alive or more, I guess, more alive. The effort of Work, as an attempt or a process, I think a little like what Elaine was trying to focus at, is that I just try to do this particular kind of thing of being objective to my body and see it as existence but that there's something else that takes place which is, not only an objective fact of seeing of the body, but there's also a--another level in myself, maybe what we'd call a small 'I' - the creation

of 'I', something that as a level of being in myself, can grow. Something in that area - I know I'm not expressing it really.

MR. NYLAND: No, it is all right, Bruce. That what you just now said is a little similar to what Elaine said about, also you used the word al--more aliveness or something that actually was there that you noticed and perhaps heightened even the level of whatever you were. I think what you said before that was quite correct. It gave you a certain insight of seeing not only your body but yourself in an objective sense. So Kathy, can you agree with that?

Kathy: It's getting closer to -

MR. NYLAND: You see, the registration should indicate that something is registered, not the fact of the registration itself. That of course can be called a result but it should register certain things that are different kinds of results which are useful for oneself and that was what Bruce is saying, but I would even make it much more definite. Who can help? Yah?

Barbara Rosen: This is an answer to Kathy but also a question for myself.

MR. NYLAND: Not so good. We are now talking about Kathy.

Barbara: Well, it's a result that I have...

MR. NYLAND: Okay, okay.

Barbara: From a pretty good period of Work for myself - I--it--it comes from my heart and it's very strong and very definite, and I would call it a wish but it's not sufficient enough. That is, it's happened. It's a result and I can't quite explain it.

MR. NYLAND: The result is that you find yourself without too much of a wish?

Barbara: With a wish - very strong - coming from my heart.

MR. NYLAND: But what does the wish do?

Barbara: I Work.

MR. NYLAND: Then the question is again, "What are you doing with Work? How do you know you are Working?"

Barbara: How do I know I'm Working?

MR. NYLAND: Yah. Shouldn't you know that you're Working by means of results?

Barbara: It seems that through Work this wish has grown. I...

MR. NYLAND: You Work. We can accept that, but you also can have a wish to Work. Then you Work. Then you have more of a wish.

Barbara: But it--it's something that's been fed. I had a smaller wish to Work, I think, and I Worked, and it strengthened my wish to Work.

MR. NYLAND: That is all right. The question is still, what do you wish for? What is the wish? You can stop at different points in that kind of wish as it is being expressed. First is, the wish may be to create an 'I', but for that you have to have a wish for that wish because you must know why you want an 'I'. Then you can have a wish for the 'I' to function, and the functioning is indicated by the registration of certain things which then are received by that 'I'. Then the question is: what do I do with the registration of this 'I' for myself if my wish actually extends that far? So then I go back to the wish to find out how far is that wish actually for me of importance. What do I want to accomplish? By first having the wish an 'I' is created, an 'I' is registering and then giving me facts about myself and again what is that wish for, to get facts? Do you understand what I mean?

Barbara: Yes. I wish to free my life, But I'm--I--I...

MR. NYLAND: Let's only stay to the particular description of

observation, you know, and not necessarily where it will lead in the end. It ends, I'm afraid, that when you have received facts of self-knowledge. That is what we talk about many times. I want to work in order to become acquainted with myself, I want to know exactly what I am and for that I want to have the facts of myself existing and although in the beginning the facts are limited to a moment of that kind of a realization, the ultimate aim is that I have knowledge of myself. When we talk about the temple of Delphi, that is above the temple. Right? Can we agree on that?

Barbara: Yes, Can I...

MR. NYLAND: Kathy, can we agree on that?

Kathy: Yes.

Barbara: Can I ask...

MR. NYLAND: Yeh. You can ask but I want to make sure we are all simultaneously...

Barbara: I've had a very strong realization about myself that the way I think and the way I do things is very far removed from reality, from the way things really are.

MR. NYLAND: Yah. Maybe, then we come back to the statement of - who was it? Patrick. Huh? Everything is imagination. Are you here, Patrick? (laughter) But don't let's go too far off as yet. You know, I love to go into imagination, but not as yet.

Barbara: What we were just talking about before the second question, I have a feeling that I really haven't been able to express what I mean. I can agree with you but I haven't said it.

MR. NYLAND: No, go ahead darling, I'm not holding you.

Barbara: Well, I guess - I would like to drop it really. (laughter)

MR. NYLAND: What would you like to do?

Barbara: Well, not to discuss it anymore.

MR. NYLAND: Oh, really now.

Barbara: But to try and present it more clearly at another time.

MR. NYLAND: All right, if you want to let it simmer, then...

Barbara: Yes. Yes.

MR. NYLAND: It's all right. Now, Kathy, are you a little more satisfied?

Kathy: Yeh, I think it's when I started talking last night I-- like I've gotten closer to what the question is now.

MR. NYLAND: Yah.

Kathy: Like, I'm gradually beginning to understand what it is that I really want and what I really want to know.

MR. NYLAND: Yah. But now it's true what Elaine said. Now you want to look for the results in the form of self-knowledge, and if you do that, you spoil your attempt. That's what Elaine meant, didn't you?

Elaine: Yes.

MR. NYLAND: Yah. So now how--how are you going to reconcile that?

Kathy: I don't know. I'm not sure.

MR. NYLAND: Okay. Who can help her now?

Roselyn Fassett: Mr. Nyland?

MR. NYLAND: Yah.

Roselyn: It's Roselyn. I asked you the same question about three years ago.

MR. NYLAND: Did you ask me that question?

Roselyn: Yes, I said that I had no results - why don't I have any results?

MR. NYLAND: Did I give the same answer?

Roselyn: No, you laughed like you always do. (laughter)

MR. NYLAND: Well, that was all right, wasn't it?

Roselyn: And you said, "How do you know? How do you know?"

And I thought to myself, "Well, I know what's going on with me - what kind of a question?" But now I don't - I now think that I would not have known - me being me, someone else could be different - and that--that something could be happening within me, in an area that I'm not too familiar with. I think that things were happening I didn't know about, and I was thinking today about - like the morning-glory seeds - they fall into the earth in the fall, and they don't really grow perceptibly till the spring, but there is that period where they're dormant but something must be happening, and they're still alive. So I think now perhaps it could be that there's a period where you don't know if you're having results.

MR. NYLAND: It's quite possible. Could it be possible that you were dormant a little bit for three years?

Roselyn: I think so.

MR. NYLAND: Good. So it's wonderful that you are now three years further.

Roselyn: I hope so.

MR. NYLAND: Yah, but we are still at the question of Kathy, aren't we? Who can help? You know what I mean. Or you know what the question is about. One wishes to Work. You have a motivation. That, of course, forms a wish. You create something in order to reach a certain result. You try to define the result in the form of wishing to have more knowledge about yourself - also knowledge that is really truthful and becomes dependable.

So, of course, you cannot help that when you have that wish, that is the reason for the wish existing. But then if you start to say that you want to have facts about yourself you are liable to describe what kind of facts you would like, because that has to do with your wish to grow. And you cannot help thinking about your growth in certain terms of what you really then wish is not the wish to grow, but you want to wish to become something that is inherent in that kind of a wish. So if you get this attempt, of wishing to create something that is objective, mixed up with that what you wish to become for yourself subjectively, you then interfere with the quality of the wish for objectivity, and that is why we say, "Don't look for results." But they must start with the motivation for the wish. So now, how do we go around it, because you have the motivation now? You want to Work. What are you then Working for if you cannot say that you are Working for facts of yourself which are impartial? Then you come much closer to the description of the results of Work, not in terminology of so many more facts of my life, but you come to a realization that you are wishing for some kind of an expression or a realization of your life existing, without any form. And that becomes quite fundamental because that is an emotional quality. You wish to know that you are alive and that form of aliveness is expressed in a certain way which is not going to do harm to life itself. That's really the fundamental wish. Because if I say that my life should not be harmed, I imply by that that I wish this life to be free from the form in which it now happens to be which happens to be me. And then you have it quite clear, because you're allowed to wish for your

life to be free, and the motivation then is based on the fact that you know that you are bound. So you see, it is quite logical: in that sense I wish for an aliveness and that is legitimate because that aliveness is not described in any kind of a form of expression, so it is completely free from the form in which my life now is, as I am as a human being; I'm not describing any kind of a state of behavior or any kind of a thought in which my life usually is expressed. All I wish is the realization of an aliveness and sometimes one says, when the feelings and the thoughts are eliminated - the state of my being as aliveness. So when you work and you make it in that sense of not wishing for results, the result nevertheless can be a heightened state of being alive and a knowledge of your aliveness which then quite easily is joined with a very definite purpose. But this takes place after you have made an attempt to create an 'I'. And usually when that attempt is realized, that is, when actually for one moment there is that realization of your existence as you are and the acceptance then of life, regardless of the form at which it appears, then there is a different level you have reached; and from that level you again try to create an 'I', but this time the 'I' has a little different function. It has to deal with life as you have realized it to be without a form or as much without a form as possible. Then you have a chance to talk about your life itself, of how it should be expressed without doing harm to the existence of life itself. That is the second function of 'I'. That is the function which has to do with being benevolent.

When you understand these two different ways of how an 'I' can function - first, you might call it a little intellectually,

of statements of certain facts existing which lead to the existence and acknowledgement of life existing, that when then the second aspect of 'I' is what to do with your life when it has to become expressed in a form on this Earth. So you see the benevolence includes a realization of your bondage. Otherwise there need not be any room for benevolence. Because if it were already free it would be acceptable the way it is and you don't have to be benevolent about something that is already in itself sufficiently benevolent. I hope you understand what I mean by that. Something you want to be benevolent about has in it the limitations on account of which you want to be benevolent to it, so that the limitations then could be eliminated. I can be benevolent to someone who is suffering, because when I'm not suffering I would like to alleviate the ills of that kind of a person; I become benevolent. If I have towards myself a benevolent attitude, I realize that there is something that is not quite right with me. Then I wish, as 'I', to help that condition in order to set me free so that I then, as the result of such benevolence expressed, I will become free in the sense of life. All right, Kathy?

Kathy: Yes, Mr. Nyland.

MR. NYLAND: You understand now - because you were not quite clear about the reason why Work can help you and even should help you. It is much more than what you assumed last night. Last night you thought that it was just a matter of observing and getting a few results. With other words you asked, "Will it do me any good in daily life?" And of course it will, because it will give you a certain level of being or an insight or a realization of something existing which you really start to uncover, but the real reason for Work is much and much deeper than that, and if

that can become the motivation for yourself it is not just a matter of creation of an 'I'. The possibility for oneself in becoming interested in Work is that actually a person, as he is now on Earth, can grow up into something entirely different, and we call it harmonious man, but it certainly is the development of something that is now potential, and if it is the formation of two bodies, one to completion as the Kesdjan and the other as an intellectual or Soul body - that gives an aim to one's life which is entirely different from just creation of a little 'I'. The little 'I' is only a little bit of a guide in order to accomplish a certain purpose that is a knowledge of oneself, but after one has the knowledge and the knowledge is truthful or absolute in that sense, then it is absolutely necessary to do something with it. And that's the real aim of one's life. You understand that?

Kathy: Yes, Mr. Nyland.

MR. NYLAND: Okay. Now what else was there or you want to continue with this? It is all right, whatever.

Brian Gitt: Mr. Nyland?

MR. NYLAND: Yah.

Brian: When 'I' starts to function in the second way that you just mentioned, is that where say a choice would come in?

MR. NYLAND: Yah, in that way 'I' has a function as a guide to first to tell you that you're on the right path. In the second place it has to tell you which road to take when it forks. That is a guide. A guide then becomes a signpost indicating the direction. You see the first statement has only to do with what I call many times an energy at the place of my own existence. I must make sure that that kind of an energy is available when needed, but for the time being I am interested in the establishment

of the fact that I have life force which is available because it could become free from the bondage. The second step has to do with the transformation of such energy into an energy of an actual kinetic kind - that is a motion. And it has to become first motivated to wish to change such energy of place, as we call it, into a kinetic energy, giving a definite direction of where a person should wish to go on the road to further development. And that is where benevolence comes in because then it starts to guide you and is present with you. It is the second step in connection with the totality of what is required for Work. When I say first, observation, that is only one little step. It means I go to the within of myself to realize what I am in a case of freedom only represented by a fact of my Magnetic Center which is non-dimensional. But then when I wish to continue with my life, I start to participate in my life as I then go out again to the periphery of my ordinary existence. With that I need benevolence, and I have to know what is the direction, because there is very definitely a choice in the participation. If an 'I' is present to me as I perform or as I behave in ordinary life, I have thousand chances to do one thing or another, and many of them are absolutely no good for the fulfillment of the representation of 'I' continuing to exist. All right?

Brian: Is the language - is the language sometimes what you talk about an emotional language that 'I' talks - would give the direction?

MR. NYLAND: I think the language can help, but what really is necessary is the realization, "How do I manifest with my life in what form?" It's much more than just words, of course. It is a general form of behavior, of how one is in ordinary life, first

for oneself in one's own behavior, which sometimes you can see and sometimes you can criticize - the utilization of your own energy for a purpose for which you are responsible; and then lastly an energy in relation to that as an expression of my behavior form when other people are also involved. So you see, it takes on tremendous range of possible applications. And participation simply does not stop by just seeing oneself. It starts to create immediately that what I do in ordinary life in regard to other forms of life, the continuation of the responsibility of an expression and that what are the limitations for myself within my own type. That is as far as participation can go because I don't have to do extraordinary things in order to find out what I am when 'I' can continue to exist and continues to be conscious of me, that then I, that is, my body, or my personality has to behave in a certain way in conformity to life and responsibility for that life. But you see that only limits me to my type, to the different ways of thought that I have had, the education I have had, the way my personality and body happens to be formed - all the different conditions which I find myself with from birth, having lived under certain influences of sociological kind, acquired characteristics, states of unconsciousness, obstinacy, everything that belongs to me as a description of the type I am. And in that sense of course, I am living that what is allotted to me with the quantity of forms of behavior which are mine but not at all the totality of all possible manifestations allotted to mankind as a whole.

It is very necessary to see that the person the way he is, is very, very limited. We can say that the totality of mankind is behaving in a certain way that that as mankind is a body in

which all the different people are manifesting as certain parts of the body. But it is an obvious fact that in the body there are different parts which have a very special function to fulfill and that although, let's say, your--your--any kind of an organ that may have been removed because of an operation that someone--some little organ in the neighborhood is starting to function in order to substitute. That can happen in a more or less healthy condition, but it is not normal. If I have two ears I have to use them for hearing and my nose won't do it. So there are different ways by which a person has to behave in accordance with what he is brought up with and what he is as a type, astrologically, biologically and sociologically.

Now the question is how do I, when I live my life, equip myself well enough for a total understanding of this Earth when I will leave this Earth? Do I still have a responsibility of finding out what is the totality of Earth when I live my own life within my own little Earth, as it were, my own little solar system? And Gurdjieff believes that it is necessary to become much more than just provincial. If I stay within my own little being I remain my personality and it's extremely difficult to become free from a personality when I'm constantly living in it. And that is why there is this third possibility which we call simply experimental. It is when a personality wishes to behave in a form which is not usual to him but still available to him. Since that kind of a form belongs maybe to some of his friends or some other kind of a person existing, and it is still limited to ordinary human qualities. And the experimental state simply means that I try myself out how I would behave if I were someone else. If I then, in that kind of a state, could actually understand someone as they

are although I remain what I am, and with other words it really means playing of a certain psychological and physical role; so that then I become more acquainted with the totality of all expressions of mankind on this Earth in order to develop within myself more understanding of what other people are and what other forms of life represent. Gurdjieff considered that a necessity before one can enter into a different kind of a realm and before one actually can leave this Earth, because you first have to settle the questions and we call them observation and participation and experiment. You have to settle the question first of a total knowledge of life existing not only in yourself but in the rest of the world and the totality of mankind. All right.

We talk about that very seldom. I really don't like to talk about it too much because it is a very difficult period and the requirement is that one remains observant, that an 'I' has to be permanent, that then this 'I' functioning through a period of participation, testing itself out as it can stand the conditions in which I find myself because of my own bringing up and whatever I am as a personality, but that for the requirement of the experiment an 'I' must remain constantly in touch with that what I play as a role, and it is really then a full-grown chemist who will use all the facilities of any kind of a laboratory, not only his own, in order to carry on research of a certain kind to create conditions which are within a person's ability but nevertheless are very useful because they are completely new to him. And all of this has to proceed - it's only the DO RE MI of that intellectual development - because all of that has to precede what is really the necessity for the real birth of a man in the intellectual

or a Soul sense. That is, we call it of course, intentional suffering or the conscious labor part, or the FA of that particular octave, because you see the DO RE MI of intellect is also the period of gestation for the formation of a Soul. And the Soul only starts to exist with the SOL LA SI of that octave. And in order to come to the real existence, permanency of a Soul as such, one has to go through all the beginnings of a development, and the experimental period is the MI of that particular octave. That's why I don't want to talk about it, because then almost immediately one says why don't we Work consciously, and why don't we have intentional suffering. It is simply because you cannot understand what has to precede - that is an experimental period within the limitations of possibilities for oneself but not as yet actual. And that can be followed by the condition prescribed for conscious labor and intentional suffering, that is the creation of an impossibility naturally for a man to suffer, because then he is under the law of Great Nature, and he has to create such conditions which are so definitely abhorrent to him that he doesn't wish it, in which he knows he will suffer and, nevertheless, when he can go through it, he will reach a certain condition of understanding which he cannot get in the ordinary DO RE MI stage. All right, Brain, we'll leave it at that because I don't want to go too far.

MR. NYLAND: Yes, Mary Jo.

Mary Jo Hennigar: Well, I have a question. (Unintelligible) When you said that there was a point during which results were subjectively tinted and confused with desires for one's own growth, and there was also your statement of wishing conditions of myself

that would not harm life within me, and at such a period when results are subjectively tinted with desires for one's own growth, what is it that determines the conditions of myself that will...

MR. NYLAND: Yah it is right. It's a difficult question because one wants to continue with what one believes in as something that is useful for oneself. It's always difficult to say to God - not my will but thine. It means a negation of everything that I wish for myself, then hoping in that state of receptivity to receive the wisdom from God. So when you ask what is it that determines it - it determines--it is determined by the negation of everything that I wish. That is the state. When I empty myself completely with all the wishes which would fill me, if I become completely free from the condition of my life as I live it, if I lose my life of my outer world and whatever there is of inner world totally, then Real Life can start to function in me as being given from above. And that is the determination. That is why I say it is very, very difficult because I don't want to give up many things that I believe are right for me. And I'm very sincere about even certain conditions in which I want to do this or that, or sacrifices that I want to make or even following up what I call my ordinary selfish desires. All of that is nix-nix compared to this real wish I have to lose my life in order to find it and there is no other explanation in the Bible for that kind of a sentence. I admit it is so difficult because I hang on to the last drop to everything that belongs to me. I'm possessive and I don't want to give it up and I base it simply on the statement of, why in God's name did you get me to be born on this Earth? That's my question to God. Why

do you make me here appear in this form? I say, what for? If you actually had a meaning for doing that, then you must accept the way I am, in the way I think, in the way I feel. And I don't lose myself in that statement. But it is logical to me based on the fact that I happen to be born without my wish, and at the same time when I come to the period of being able to discriminate, then I will realize that perhaps I don't know everything and that there is all kind of possibilities far and beyond, outside of me, which of course could teach me if I could become open to it. Then I lose everything of myself, selfishness, all kind of desires, particularly desires of the body, of the mind, and the feeling - whatever it may be, my whole personality goes into the pot, and it is stirred up, and I help stir it, and then finally all the dross that comes out on top I scrape it off until finally something is purified and that can become the necessity for my new life in the form of an inner-inner existence.

Mary Jo: Well, at such a time when it is not possible because of one's own development to bring into actuality what you spoke of to Brian, is there a way to experience inwardly other possibilities without bringing them into physical reality in order to...

MR. NYLAND: Yes.

Mary Jo: In order to have a realization of...

MR. NYLAND: That's right - the inner realization takes place in the inner, inner chamber. The more I can go to my essential essence, the closer I will come to the state indicated by Magnetic Center, the state of what we call non-dimensionality in time or in space - the state of just being without describing what this being is or where it is and how it is - the totality of an acceptance of myself as I am: In that state I am completely

open and free to receive because I have no further wish for any kind of an impression. So within, as I say, my inner, inner life, when I'm quiet, when there is absolutely nothing that should disturb me, when I, in that kind of meditation, can concentrate on that what is my being, in which then there is a total absence or as close as I could make of it of any kind of a thought, a total relaxation of everything belonging to my body, a total negation of any kind of an emotional feeling - then only one, deep emotion - to wish God - that's the one thing that I cannot be allowed. Then I recognize what is my life and in such a state God can speak to me. But it has to be a three-fold wish on the part of the three centers of my personality. When I can become that quiet, in that kind of a quietness, in that kind of a wish for strength, I will find God to give me that what I need. It is the negation of oneself totally in order to find yourself in the renaissance. All right?

Mary Jo: Yes.

Manoucher Movlai: Mr. Nyland?

MR. NYLAND: Yah.

Manoucher: I need the clarification from what you were talking - something strike me - one is first between that what I really believe is good for me for my further development and there is a time when that absolute belief is that is right for me. I believe that sometime when I give it up from somehow putting belief on myself on the different level, like complete belief in God. So at that time again when I come back I am with a lot of myself which I want to hang onto it, and I want to question it, and I want to find out. All of those is necessity for me

to have it until really when they are not necessity they don't stay with me.

MR. NYLAND: They don't what?

Manoucher: They don't stay with me any more. There is ...

MR. NYLAND: It is al ...

Manoucher: You see, that's how my thought is. I want to - verify it.

MR. NYLAND: Yah, but you must be careful, Manoucher, that you don't become either fanatic or too insistent, losing your common sense. You see, it is very lovely to become a flagellante and to exclude oneself from ordinary life. And it is always a question of definition of what one wants, that is why Gurdjieff calls it Harmonious Man and why he uses the captain as a symbol of common sense coming in at the right time and stopping and explaining why Zilnotrago is harmful. So there is this golden mean - the way in between. Socrates, you know. That what is necessary for oneself to find, you only will find it by experimentation, that is experimentally discovering this or that, by listening to others who are wiser, by trying to insist of that what one is in finding out the different wishes on the part of all three centers and to see at times by adventure to find out what actually a person is, always remembering that he was born on this Earth as a man, that he has a function to fulfill, and that there is a requirement of an understanding of his life while he is alive on this Earth. When Gurdjieff talks about the five rules of Objective Morality he does talk about that what is necessary for the maintenance of all three centers first - the physical, emotional, intellectual. Those are the three rules that precede the other

two, four and five. And I first have to admit to myself that although I have to discipline myself, I have to every once in a while go against the grain, I must never wallow in that kind of a condition because I love it. I only can do it for the sake of something else which is reaching an understanding. When my aim is actually to grow up I cannot stop at remaining a flagellante. I exclude, if I do it, too much from the world itself, which has to teach me and can teach me by means of friction or by means of not wishing to do it and still do it or disciplining myself within the limitations of what I can do and ought to do, still remaining a man. I'm not any kind of an animal that ought to be sacrificed for the sake of the Lord. I have a very definite purpose in my life when I come to the period where I - I call it, the period of being able to distinguish of what is the aim for myself, at the period where I start to ask the questions of Man Number Four. What am I here for and what is the aim that I now can make my own and adhere to it and constantly having in mind that aim and now going towards that sitting on the boat, like the ship Occasion, and using it, starting out as a ship Karnak, dead to myself, then being able in participation of the voyage, to reach finally Karatas. That, after all, is the aim of a man, to use his life on this Earth for the purpose of an understanding of his life hereafter. He is not here just as a little body and then everything is finished when he dies. He belongs to a totality of a whole, you might call it a chain of existences, which every once in a while become apparent by crystallizations of a certain form of life on this Earth like a human being. Like the universe exists as far as the stars and the constellations

are concerned, and all are subject to a cosmic ray which are certain--at certain places happen to crystallize out for a very definite reason in order to maintain the universe by means of giving light points to the universe itself. So that not everything is space, and not everything is life but that there is a distinction made between forms of life appearing in a certain form and then teaching them at that time to set themselves free in order to appreciate, let's call it, the fact of being alive. If I were just absolute there wouldn't be any movement whatsoever and pragmatically speaking, I know there is no absolute of that kind for me but there is very definitely in accepting what I am, the possibility of understanding what would be absolute and perhaps I would constantly be in motion in order to bring that about.

When we talk about equilibrium and balance, we mean really that that will never end because the balance is always a question of several forces being in balance; and I am more and more the manipulator of the understander of that kind of a world, like God is creator of everything that is universal. So you see, don't--don't emphasize one thing or another too much. One keeps on living on Earth the way one can do - with--to the best of one's ability. Every once in a while, you go overboard and become a little bit too-too - I call it flagellante - too sacrificial, and then the other side sometimes you are a little bit too indulging. But this is the way one has to learn. Otherwise you will never know how to spend your energy unless you have tasted of the good and of the bad and then knowing what your aim is, that what is necessary to follow and spend your energy on. Gradually the satisfaction of everything that is available to mankind on this

Earth will lead him to the necessity of what I always call "climbing up the vertical pole towards that what is infinity." All right? Yah.

Lee Lipscomb: Mr. Nyland?

MR. NYLAND: Yah?

Lee: Lee Lipscomb.

MR. NYLAND: Yes, Lee.

Lee: I was wondering, I--I tend to go overboard a lot in my own Work and particularly in the last summer, and just last night, sitting in the meeting trying to make attempts in the meeting of having something observe me, I just reached--reached a certain something and felt the life within. That--that's all it was.

MR. NYLAND: Yah, it is--it is all right to have realizations or experiences of that kind. I think it is given to many people on Earth, every once in a while, to get this realization of what I call awe or a satisfaction within oneself of a knowledge that one also exists and that it is good to exist and it is good to be alive. Also that one is in appreciation of that what exists and then feels very small in relation to that what has grandeur. I think such states, of an emotional kind mostly, and sometimes of course, intellectually also, because one can intellectually come to certain conclusions that are just phenomenal - phenomenal as far as the mind is concerned and noumenal as far as the inside of one's being; and all of that I would say is to the good. It is the same as health is to the good and emotional ability is to the good and mental capacity is to the good; but all of it still remains on this Earth. That is a great trouble. Any kind of an encounter

group, where one has a lovely chance of just talking and discussing, any kind of a description of a state in which one is without going any further, than just the realization of that state, as I say, of awe or of silence, stops at that point, and if it is not used for any other purpose, then of course, it goes again down the drain or simply recedes. It is like a wave. It comes up, it reaches an optimum, it goes down again on the sinus curve on the other side and it reaches a state of neutrality.

A man is different if he wants to grow up, because so far, in these kind of experiences when one is and there is nothing else any more and that is just it, it's just an ordinary statement, sometimes a little sentimental, and it has really nothing to do with Work at all.

Work means I take whatever condition there is of myself. I take it by the hand and I do something with it. When I say I want to climb up a pole, that means I have to erect the pole first. I have to see where to put it. I have to make sure that when I want to climb up, that I am satisfied with every God-damned thing that there is on the surface where I happen to live. When I get through with that kind of a life, then perhaps I am ready to look for something that is of a three-third dimension. So any kind of a state emotionally or intellectually, even physically expressed, is perfectly wonderful and lovely but it just is still ordinary - what we call "unconscious states". Sentimental or not, it doesn't make it different at all; but when I wish to grow up, I start with something that I say, "Where is my aim to grow towards? What is it that is now in the way of myself, that what I call the reality of what I am?"

I look for the imagination of what I wish to become. Then in climbing towards it, that what I reach becomes real for me. That is how I change imagination into reality; because not everything is imagination. I have to start from a certain point where I am. That I still call reality. I call it matter. It doesn't matter at all if it isn't real from someone else's-- some other standpoint. But when I experience things in my life and I say, here is my body and it has a certain condition and rates of vibration from my feeling and emotions and my mind can function: It is clear and all the rest, it's very lovely and beautiful to work with, but by itself it is nothing at all.

At the same time, these kind of conditions when they do combine within themselves, within a personality, within that what then at a certain time can produce a harmony, even if the different parts are not entirely complete as yet, they can create a condition of being in which I lose myself at that moment and have a realization of my existence as it is, but then I am under an obligation when that ex--when I experience that, because when I come down again to Earth, then I say, "What was this experience for?"

If I don't know anything about Work, I just let it go. But if I do know about Work, I start to Work. When Moses came down the mountain of Nebo, he brought with him the tablets in accordance of which there was a conduct of life. He went up the mountain to commune with God. He came back with a very definite instruction. That is how such states which can be reached, as I say, to say the result of an awe of that what I don't understand or something impossible or the grandeur of the Grand Canyon or whatever it may be that makes me still and quiet

and to sit. I come back from that mountain and I have an obligation because I've had that experience. If I don't take it, I have no conscience. If I do take it, I may become conscious. You understand, Lee?

Lee: Yes.

MR. NYLAND: All right.

Molly Thomas : Mr. Nyland:

MR. NYLAND: Yah.

Molly: It's Molly.

MR. NYLAND: Yes, Molly.

Molly: When you were talking to Manoucher, you used the phrase, to constantly remember your aim. I had an experience recently of being so disturbed by something in my life, which at times I can step out from and I can be somewhat clear about, but I don't want it to consume me.

MR. NYLAND: What, you don't want to consume what?

Molly: I don't want it to consume me.

MR. NYLAND: To consume you?

Molly: Yes.

MR. NYLAND: Right.

Molly: And sometimes it's all right and the way that happens is because my aim is very clear - the aim of what I want for my life; but then it happens especially during the day, that a thought, association or a small incident will trigger all the emotions that are connected with that situation, and physically even, I will start to get into a state where I feel as if I'm being eaten up by it, and I try and remember and I can remember what it is I want and why that situation is not really important

in a larger sense; but I can't get rid of it and the feelings completely take hold of me.

MR. NYLAND: Yah, you know the difference between your mind and your feeling.

Molly: I don't know if I know.

MR. NYLAND: Well, the mind sometimes is much more clever and will tell you, you shouldn't have such feelings, and your feeling doesn't know that. It doesn't go by words and it keeps on having the feeling - and there is a conflict.

Molly: Right.

MR. NYLAND: So of course, your aim can be quite clear as far as your mind is concerned. Your feeling may not agree with it because it's involved in all kinds of things - let's say, that are difficult. It is very, very difficult, you know, to maintain an aim when one is a half-way personality. That is exactly the condition which we are. We are people--are constantly in fighting between two different things, sometimes the third, like the physical body, has something else to say, but mostly it's between the feeling and the mind. And your thoughts and your feelings do not always agree, and many times when they are in conflict, maybe the mind wins out and sometimes the feeling. You cannot prevent that the way we are. It's a description of unconsciousness. It's exactly for that reason that a person should try to become conscious and conscientious, because he realizes that in the state in which he happens to be as a condition of being a human being on Earth, he is subject to exactly that kind of a condition of unconsciousness. That entails with it, or that goes together with the conflict between his mind and

his feeling, simply because in this state, being born on Earth, the development of the mind and the development of the feeling did not take place at the same time. First the physical body, the the little mi--the little feeling, and then the little mind, over a period of twenty-one years divided by seven. That is how it happens to be developed on this Earth and that is the condition.

What we talk about is the possibility of a development in this kind of a sense of renaissance, the creation of simultaneity between three centers, so that all three develop at the same time to the extent that they can still develop, still can reduce that what is already developed to something that can be acceptable or relaxed, and mostly the development of one's mind into a conscious state. That is why in the diagram we have the SOL LA SI of Kesdjan parallel to the DO RE MI of the intellect. They are influencing each other. All the time the FA of the emotional body, Kesdjanian, is equal to the DO of the intellectual, from there on parallel they are joining together so that at the same time, when consciousness is formed, conscience is also formed, leaving alone the question of the SI DO for the physical body because that will take--a logical result. I mean it will be a logical sequence. The main thing is that consciousness and conscience develop at the same time. They are the two faces of Janus looking at--at things differently but within essentially being the same. They meet within one's Magnetic Center, and from there they start to operate, both in the direction in which they have to operate, emotionally or intellectually, but being fed from one source only, which is the freedom as

indicated by dimensionality of space and time. I usually use that kind of a phrase for it. You understand why one Works?

Molly: I understand why one Works, Mr. Nyland. I do not understand what one does when one is in a state where it is impossible to Work.

MR. NYLAND: You keep on Working...

Molly: And it is almost impossible to live.

MR. NYLAND: That's right. It's almost impossible not to get wet when you walk out in the rain.

Molly: I cannot Work at a time like that.

MR. NYLAND: No, then you don't. Then you're unfortunate. You wait until you can.

Molly: And when I can, I Work.

MR. NYLAND: That's right.

Molly: And what I want to know is what do I do with those times when I can't?

MR. NYLAND: Don't do anything. Just become--be unconscious. It's too bad. You sit like the prodigal son with the swine. There's no time as yet to go back to your father. You do like the Mohammedan when he wishes to go to Mecca, and he cannot go because he's bound by the conditions of his family and poverty, but the--at most what he can do is at six o'clock stop everything and look with his face towards Mecca and pray.

There are lots of little cells in your body who would love to become intellectual cells or heart cells. They are everywhere, in your elbow and in your knee and the big toe, and all they can do is at certain times when they have that wish to say, "I wished I could do it", and they look towards your head, they look towards your heart, and that is all their life is worth for that time,

and maybe by transmigration, maybe by some fortunate accident, they will be able to move away from where they are, but usually such cells are so bound by their families and restrictions, and everything that they have created partly and partly created by nature, they cannot do anything about it. When the states of this kind of uncomfortableness start with you simply accept it for whatever it is and try to Work as well as you can and if you cannot, make a statement to yourself, "I cannot Work." You even can say, "I cannot Work, so help me God."

Molly: Mr. Nyland, you understand that I'm not talking about a state of uncomfortableness.

MR. NYLAND: No, no, no. I'm talking about a state in which you cannot Work. And don't try it.

Molly: I'm talking about a state in which I would wish to kill myself.

MR. NYLAND: Yah, that's nonsense. You know that.

Molly: I know it's nonsense.

MR. NYLAND: Where will it lead you? To another state of unconsciousness. It's utter nonsense, but it doesn;t mean that it is not--very real to you. That's what I'm saying. Don't think about the possibility of Working at such a time, but the more you will Work when you actually can Work, the less you will have a thought of wishing to kill yourself. You understand now?

Molly: I--I understood that and that is what--how I have been living. What I...

MR. NYLAND: Continue.

Molly: What I asked is what I can do at those times, and I'm not

talking about Work, I'm talking about...

MR. NYLAND: You cannot do anything else at that time than to realize that you have a task - that you don't eliminate the task by killing your body.

Molly: I know that with my mind.

MR. NYLAND: Good. Then tell your mind to keep on being busy with that kind of a thought. Tell your body to be busy in relation to that thought. Then the two, that is, your mind and your body, are stronger than your feeling. After a little while, you will be able to convince your feeling that that is the proper state to be in. That will satisfy your feeling for a little while, until you have a desire in your feeling of wishing to live. Then you can rely on that. I say, Work can help you when there is a thought in the mind of wishing to wake up, when the body is willing to be observed, when there is a wish to want to continue such attempts. Set it in motion, get busy physically. The thoughts will follow that what you are doing. There will be already a little bit of a harmony between the state of yourself and your feeling. Your feeling will become less. But when you really can Work at times and you can without any question, because the state of wishing to kill yourself don't always exist. All right now?

Molly: Thank you.

MR. NYLAND: Okay.

Manoucher: Mr. Nyland, let me say one sentence to Molly, because happen to me one thing. I--I had--I had the habit whenever I was drinking tea, I was the first step I would take and I would say, "Ah, million dollar!", and one day I was such a state which I really was giving up everything, that is just very close to what

you describe. Happen friend of mine came visit me and when I-- he saw me, he said, "Oh, come on. You still can drink a cup of tea and say, "Ah, million dollar!"

MR. NYLAND: You give her the tea and then she will say "million dollar." (laughter) All right, Molly? You have friends, haven't you?

Molly: Yes.

MR. NYLAND: We have just a little left?

Bob: Yes.

MR. NYLAND: Try to remember that Work is very special, that it is quite different from what you always have been used to; that is the states of your feeling and of your mind and all the admiration you have had, enjoyment, everything that belonged to your ordinary personality, is perfectly all right to have it but it is not Work and it is not the taste of Work. Work is not in that kind of an enjoyment or indulging. Work is something that has to be done, in the beginning very definitely against the grain, because that what you are is natural, and Work means reaching a state of supernaturalness. Man is man as he is on Earth. When he wishes to develop, he has to consider God. God is not man and definitely man is not God. When he starts to think about God, he wishes to be that - he has no means of knowing how to behave. He falls back constantly on his existence as a human being. And even when he tries his damndest to find out what God is, he gets stuck. That is why the thought and the feeling, the living up, the indulging in any kind of an activity of an ordinary kind unconsciously, will never get you anywhere, than only in a certain enjoyment of a certain state and by accident sometimes an insight

in what you are. Work actually means Work. I'm sorry that it means Work. It is not given on a golden platter, because if it were, you would not have been born on this Earth. The terrible situation of this Earth is unconsciousness, and there is no getting away from it and there is no short-cut. There is Work that has to be done in order to undo the damage which already has existed for a long time during your lifetime. The results of the unconscious influences on your unconscious state; and when you have to Work, it means that you have to go against certain things which are natural and you have to wish very definitely for something quite unusual.

The difference between Work and no Work is the difference between noumena and phenomena. Phenomena belong to this world and there are any number of them, hundreds of thousands of different ways of getting impressions and to live in accordance with them; but the noumena you have to Work for. It is beyond that what you see with your ordinary sense organs. The five sense organs are beautiful for an existence on this Earth, and enjoy whatever you can of your nature, but when it comes to the development of the sixth and the seventh sense, which are used for Kesdjan and for Soul, you have to do something about the distribution of energy, and you have to learn how to take care of that what is given and direct it in the best way towards that what should develop and is not developed.

Potentialities remain in existence when you are still asleep. When you wake up you start to realize that the potentiality could become something else. If that hits you in the right way, then you will wish to Work for it, but that means

perspiration - that means 99 per cent perspiration, 1 per cent insight or perhaps grace of the Lord. That is how we are as human beings - fortunate or unfortunate - that's a fact.

So, good-bye. Have a good afternoon.

END TAPE

Transcription:
Rough:

Proof:
Proof:
Final:
Final Proof/
Final Type

Kathy Taylor
Dorothy Prince/
Mollie
Andrea Asti
Sandra
Liz Boleman

Rita Herman 1/86